

Monday, November 25, 1844.

Native Americanism—Catholicism.

One of the principal elements of the Native American Party is, anti-Catholicism. It is alleged that the cardinal principles of the Catholic church are, the supremacy of the ecclesiastical over the civil power, and the denial of the right of private judgment. It is assumed that this church is attempting to obtain the ascendancy in this country, so that it may subordinate our civil institutions to its will; and that one most effective way in which it is seeking this object is, by clerical influence over the alien population, a large majority of which is Catholic. The remedy for this evil is deemed to be, the exclusion of foreigners from offices, and an extension of the term of naturalization to 21 years. We do not intend to say that Native Americanism looks to this end alone—we are aware of its allegations of positive mischief and danger from a deluge of alien population—but we say, that the evil we have pointed out is a principal reason for its organization. In fact, its chief ground of hope is the anti-Catholic feeling among zealous Protestants. Consult the ministry of the different denominations—they are, too many, if you throw out of the account, the anti-slavery portion of them, Native Americans. Talk with warm-hearted, sincere Methodists, Presbyterians, Baptists, and with the same exception, you will find them generally Native Americans.

This is not all. Their zeal does not stop at the avowed measures of the Native American party. It overleaps this limit, and looks towards positive legislative enactment, against the Catholic Society. It would permit foreigners to come here—but it would forbid by law the existence of any religious organization, which should deny, as they aver the Catholic Church does, the right of private judgment. On this right, they say, our institutions are founded. It is their vital element. A denial of it, is treason—and that treason should be put down by law.

We shall not now express any opinion of the truth of these charges against the Catholic church, or of the wisdom of a policy, which savors of the genius of the dark ages, when the sword of the warrior was reckoned the most potent ally of the sword of the Spirit. Our object is, merely to draw the attention of the anti-Catholics to a few things they seem to have overlooked.

Native Americanism proposes the exclusion of all foreigners from offices, both Protestant and Catholic—and to extend the probation of citizenship to 21 years, without regard to the faith of the foreigner. Now, a large portion of foreign immigration is Protestant; and no objection is made by the classes of anti-Catholics referred to, against Protestant immigrants. But by uniting with Native Americans, you inflict an injury upon a very large class with whom you sympathize. How do you like this?

Again—the measures proposed by Native Americans, will not in their results even approximate the end at which you aim. If successful, they may exclude foreign Catholics from any direct influence over our elections—but they will not diminish their influx into the country. You assume that generally the Protestant immigrants are more intelligent and in better condition than the Catholics; this is probably true in regard to Catholic immigrants from Ireland, for there the atrocious misgovernment to which they are subjected, naturally produces ignorance and vice. But, allowing all this to be true, then the measures just referred to, would most probably diminish the number of Protestants, without at all affecting the number of Catholic immigrants. What would be our condition in such an event? Year after year these strangers would accumulate on our shores, where the first lesson they would learn would be, deep hatred to the Protestants, to whom they would ascribe their disabilities. They would have no motive to identify themselves with the country; to acquiesce in its institutions. Strangers in a hostile land, here only to escape the pains of starvation at home, they would constitute an army of mercenaries in our midst—a fire-breath—a hot-bed of sedition—most likely subjects of a foreign potentate—fit materials for mobs, insurrections, and foreign machinations. Would they cease to build churches, because excluded from the ballot box? Would they quit proselytizing, because incapable of holding office? Would they love the Pope less because of this display of the tender mercies of Protestants? Sit down, and tax your ingenuity to devise a scheme for rendering their Catholic prejudices adamant, for converting their dislike of Protestantism, into deadly, enduring hatred, for making them perfectly submissive to the Vatican, for turning the whole current of their natures into unutterable enmity to our country and to our institutions—and could you contrive a means more exactly adapted to these ends, than Native Americanism, permitting them to come to our firesides, and then, under the influence of the undisciplined jealousy of Protestants, excluding them from all rights of citizenship, because of their religion?

We say nothing of the barbarity of such a policy—nothing of its antagonism to the whole spirit of our institutions and our religion. True, the Christian world rejoiced, when the Catholic Emancipation bill passed in Great Britain. It was then believed that error of opinion might safely be tolerated, while Truth was left free to combat it. But times have changed—and now in Republican America, Protestant America, it is gravely proposed to legislate—for to this it amounts—to legislate against an opinion, a doctrine, a creed, a religious society? But, we will not urge this view of the question—we put it on the low ground of mere policy, and then submit to our anti-Catholic friends, that they have nothing to gain, but every thing to lose, by giving support to Native Americanism, especially on sectarian grounds.

Depend upon it, if Protestants are not able by the power of Truth, naked Gospel Truth, to cope with Catholicism, the ballot box, human law, or what is the same thing, the sword of the Civil Power, will prove a refuge of Lies. Another aspect of this subject, we shall notice on Monday.

Population of St. Louis.
County of St. Louis, 47,668.
City, 34,140.
The total number of slaves in the county is 4,512. The whites in the city number 31,229.

Tennessee.
The Nashville Whig claims a majority for Mr. Clay in the State of 174,000 votes.

Mrs. Torrey. Mrs. Torrey, wife of Rev. C. T. Torrey, at present awaiting trial in the Baltimore jail for aiding the escape of slaves, is now in Baltimore, and has visited her husband in his confinement. She is here to await the result of his trial, affording another proof of the abiding constancy of woman's heart.

The Slave States.

In North Carolina, Virginia, Maryland, Tennessee and Kentucky, there are many thorough-going anti-slavery citizens. They see clearly all the mischiefs of slavery, and are familiar with the results of its abolition in the West Indies. Could they give law to their several States, the system would not stand another day. They are persuaded that the true policy is, to meet at once the stereotyped objection, "they can't stay among us," by demonstrating "they must stay without labor, and their lands be depopulated and converted into a desert."

We are aware of the delicate circumstances in which they are placed—the disadvantages under which they must operate. They need all the harmoniousness of the day, with the boldness of the lion, all the wisdom of the serpent, with the faith that can remove mountains. The danger in their case, we apprehend, is, that they will do too little, rather than too much—that they will set their standard too low, rather than too high.

We may be permitted to suggest, that the friends of Liberty in the States which are named, should know each other, consult with each other, but with some sort of concert. There are more of them than they imagine. A common understanding would increase their courage, strengthen their confidence. In Kentucky, they are already taking means to know each other.

Another thing: the public mind, in the States mentioned, is better prepared for the investigation of this subject, than it has been for the last fifteen years. During that period a vast amount of information on the best mode of disposing of slavery has been accumulated from the discussions in the free States. Why should not the friends of Liberty in the slave States take measures for spreading it before their fellow citizens? They are their neighbors—they know how to approach them—they can dress the truth up in their own style. Suitable tracts and papers, containing facts, well arranged, with judicious comments, could be circulated without harm among slaveholders and other citizens in these States. Let them prepare their own tracts, or select from those already prepared, such as they may deem appropriate.

Again—wherever they can, let them take the question to the ballot box, and if our experience in the free States is worth anything, let them take it there, on its own distinct merits. Beyond all evil, in the slave States, it is, must be, the paramount question. Do not mix it up with other questions. Do not commit it to the keeping of either of the old parties. If on the ground that one party is a little more favorable than the other, you become its ally, the other party is at once converted into a bitter foe. By preserving yourselves clear from both, in a distinct, independent organization, you place yourselves above suspicion of party-trickery, you secure for your great enterprise its proper position, you command for it the sympathy and respect of candid men of both parties, and all parties, who are at all inclined to anti-slavery views.

These are mere hints to our friends in the slave States; not thrown out in the spirit of dictation, but under the influence of a most fraternal sympathy with them and their position.

Wild Speculation.
The Cincinnati Atlas has the temerity to introduce to its readers certain speculations of the Richmond Whig, on the cause of the recent overthrow of the Whigs. The following is an extract of the article. Speaking of the defeat, the Whig says:

"We say, then, it was the result of a Coalition. We do not say it was understood, bargained, or acknowledged coalition, but it was the spontaneous consent of men drawn together by one common affinity, and that was Disunion. The Disunionists of the North, who cry out 'abolish slavery or Disunion,' and the Disunionists of the South, who vociferously exclude the tariff, admit Texas or Disunion. Both of these dreaded the conservative and restraining influence of Mr. Clay. They knew that defeat to both of their cherished schemes must be the result of his decision; that his fearless heart and stalwart arm would steepest us, as in times gone by through the tempest which this scheme would raise. Hence they joined in his hand, and they should the Abolitionists of the North have preferred Polk to Mr. Clay? Upon what other hypothesis can this surprising and otherwise paradoxical state of things be explained? Upon what other view could Mr. Clay have been more obnoxious to the Abolitionists than Polk. There may have been other causes at work, but it was the correspondence of their views, their hopes, their aims, to the one great result, Disunion, that brought them together—Texas and Free Trade shook unconscious hands with Abolition, and America was amazed, obelisked and grieved by the election of Polk. And we, the People of Virginia—aye, the honest Democrats of Virginia, who all unconscious of these things, and all unearring for either Texas or the one hand, or Abolition on the other, are made the degraded captives to the car of Polk, Dallas and Disunion. And come it will—the natural and unavoidable revolution will take place, and the country falls into the chasm prepared by the terrible result. This affinity, which binds those of the material world, like cold and heat, and as the explosive powder when the torch is applied."

Speculation wilder than this, more utterly repugnant to common sense, we have never seen. These Virginia editors ought to travel more, read more, before they venture upon statements in relation to politics at the North. We were told that Ritchie, the *Nestor*, aye, the *Nestor* of Democracy, now seventy years of age, had never been out of Virginia, till a few years ago, when he paid a visit to Washington. A beautiful leader for a national party! And it is a fact, that although we have frequently solicited an exchange with both the Richmond *Enquirer* and Whig, neither has had the courtesy yet to exchange. We suppose other Liberty papers have been treated in the same way. And yet these journals, thus necessarily, shamefully, ignorant of the various phases of anti-slavery sentiment at the North, of the history, principles, objects, relations of the Liberty party, with flippant presumption deal in statements and speculations concerning them, as if they were omniscient. Who then can wonder at the false and foolish notions broached in the foregoing extract?

"The Disunionists of the North!" Who were these Disunionists? A class of abolitionists whose practice it is, to denounce Liberty men more bitterly than slaveholders, and whose organs hesitate not to declare that the Whig party in regard to slavery is certainly to be preferred to the Democratic party. Who else were these Democrats? Abolitionists, and quasi Abolitionists, the editors of Whig papers, such as the Cincinnati *Athena*, and New York *American*, all voting for Mr. Clay, and presenting the alternative, the Union without Texas, or Texas admitted, Disunion. Not a single Liberty paper took such ground. We all protested against Disunion. Had the

Richmond Whig condescended to read the Cincinnati Herald, he would have seen the strongest rebuke of the wild spirit of Disunion. And yet we chose to adhere to our own course, in preference to voting for either of the slaveholding candidates, are to be ranked as Disunionists, going for Polk, and collecting indignantly with the Texas Disunionists of the South. Miserable falsehood!

We advise the Richmond Whig and any other Southern paper, if it would not be guilty of arrant nonsense, in its references to the Liberty party, to exchange with some Liberty paper, and not to pick up its ideas, at second hand, from prints too stupid or too malignant to tell the truth about us.

Extraneous.
Strong party feeling and common sense are rarely found united. The extravagancies of party men are most ridiculous. Honorable men with ordinary feelings of humanity, might be supposed willing to let Mr. Clay alone, now that he is so signally defeated. But party-animosities have no humanity in it. Look at the following note, offered at a late Democratic meeting near Cincinnati:

"The memory of the vindictive demagogue, H. Clay, now politically defunct; He is only memorable for his crimes, and regretted by none but those who expected to share with him the plunder of the people, or those who hoped through him to subvert our government and make our people the vassals of England and her monster aristocracy."

This is rank malice. On the other hand, the friends of Mr. Clay are just as extravagant in their idolatry. One paper says: "Probably since the death of the Father of his country, there has never been at any time sorrow so pervading and so profound as that which followed the discovery that Mr. Clay is defeated." It adds, "For him the Presidency had few, if any attractions, except such as it was invested with by patriotism." Another journal remarks: "The Presidency was not at all necessary to Mr. Clay's glory. It could not have added a tinge to his historical stature." The New York *Courier* says that Henry Clay is a man who had done more for the cause of human liberty than any living statesman, &c. &c.

Now all this adulation on one side, and damnation on the other, is unreasonable, absurd, and futile. The amount of it is, that Henry Clay, though more distinguished for his position, his history, and his oratory, than his opponent, was the choice of a majority of the people of the United States. That is the whole story; and there is no use in crying, or shouting about it.

Ever-Changing Issues.
It is marvellous with what facility parties change their issues. In 1840, the changes were range on Executive usurpation, Polk's army scheme, and the necessity of a revolution. In 1844, the Tariff was the great question, and would have been the only one, had not the folly of Mr. Tyler, luckily for the Whigs, started the Texas question. No sooner is the contest of 44 decided, than Texas and the Tariff are in a fair way to be forgotten, and cries for a change in the naturalization laws. Foreign influence is now the devil of the country!

Why will the American people suffer themselves to be blown about by every breath of the demagogue? Is not much instability discreditable, childish?

Meantime, with unwavering purpose, the Liberty men, ever since their organization as a party, have persistently insisted that the great evil of the country, without the removal of which, no settled national policy, no substantial prosperity could be secured, is Slavery and Slaveholding domination—that the great American question is, shall this evil be allowed to continue or not? Amid all the fluctuations and contradictions of the political world, they have stood steadfastly on this ground, resorting to no new excitements, starting no other issues.

Is it not time for the American people to emancipate themselves from the control of men who are sailing on every tack, spreading their sails to every wind, without ever reaching port, or ever coming within hail of land?

A correspondent of the Louisville Morning *Courier* propounds divers questions, among others, the following:—"Are Native Americans capable of self-government? There are above three millions of Native Americans in the South, whom the laws there virtually affirm to be utterly incapable of self-government. Native Americanism in slave States should be more cautious, or it may be suspected of laboring for the elevation of all Native Americans."

The editor of the Lawrenceburg Beacon, says of the district in which he lives—"The Liberty party hold the balance of power in this Congressional district. What course they will take, time will determine. The Whigs cannot elect a man of their party in it, they are disbanding daily. What party will be formidable to the Democracy, will be developed next spring."

Let Liberty men stand firm. They hold true Democratic principles. Let them declare their principles in favor of the impartial, consistent application of these principles, to all questions, whether of banks, tariffs, monopolies or slavery, and abide the result. As to the balance of power, let it alone. What we demand is, the complete ascendancy of Liberty principles.

"We are a Progressive nation," says a neighboring print. We suppose it means, that we are a prolific people.

Who would not rather be Henry Clay than President—*An Exchange Paper.*

It is a rare thing to find among our opponents a man who is not ready to sacrifice principles for party—*Cincinnati Atlas.*

"O, would some good gift give us!"—

By C. Martin. The Democratic party. Not the party of men, but the party that makes men Democrats.

All parties do that.

By A. G. W. Carter. Old and Young Hickory. The old cock crows, and the young one has learned. Democratic *Truth*.

That is a mistake. The true version is: "As the old cock crows, so crows the young one."

By R. R. M'Nim. Democracy like the Gospel, embraces the world, the only qualification requisite for brotherhood is virtue and intelligence. Democratic *Truth*.

Polaw, neighbor, you forgot the fair complexion.

By Robt. Fuskum. Democracy. The cause of truth, justice, equality, triumphant in the election of Polk and the defeat of Clay.

How about Mr. Polk's forty slaves? Is he going to carry out justice and equality towards them?

Tuesday, November 26, 1844.

Native Americanism—Anti-Catholicism.

Before presenting another aspect of Native Americanism, we will extend somewhat the view taken in our last number.

With our own experience of the evils of separate castes in this country, our gloomy forebodings of results from their probable collision, and our sense of weakness consequent upon their direct antagonism to each other, it is not wonderful, that we should be invoked to resort to measures, which will inevitably result in the creation of other castes still more pregnant with mischief! Slavery has already arrayed two races within this Union, in hostile attitude towards each other. It is the evil of caste which breeds the South with visions of insurrection, &c. in the same evil which makes this nation shudder from war with a foreign power.

We feel that we have an enemy in the North. His hope is divided against itself. Were the three millions of the colored race our friends, instead of foes, who does not see and feel, that a world in arms could not overthrow us?

Behold what Native Americanism would do! It would permit strangers from the four quarters of the earth to come among us, and then compel them to live among us, but forbid them to acquire our language, to till our soil, but forbid them to be citizens of the State. It would punish in like manner any citizen of Ohio, or any person within her jurisdiction, who shall aid or abet, (or who shall attempt to do so,) any other person to take or carry away from this State, any such claimed fugitive slave, except the person be a citizen of another State, his agent or attorney, by whom the labor or service of such fugitive slave may be claimed, under the law of the State from which he or she fled, or by an officer of the United States.

We have often heard it said, that "Ohio is a free State, that Slavery does not exist here, and that we ought to let Slavery alone." That Ohio is constitutionally a free State is admitted, but that many of her citizens, and the administration of her Government are under the influence and control of the slave power is equally clear; that her citizens and officers ought to let Slavery alone, is not denied; but as this is not the case, we pray the Legislature to provide by law for the attainment of this desirable object.

Texas and the Democratic Party.
The annexationists of the South claim that the election of Mr. Polk decides the question in favor of instant, immediate annexation. C. J. Ingersoll has already written a letter, avowing himself favorable to the measure at the ensuing session of Congress. With this exception, we are not aware of any expression of opinion from the "Democracy" of the North, which would indicate any zeal for annexation.

On the contrary, the New York *Evening Post* has already re-stated the ground it took before the election. The following is extracted from an article in that paper, is significant enough:

"The National Intelligencer, after quoting a passage from our paper of the other day, in which we censured the agitators of the Texas question as having nearly lost the State of New York to the Democratic party, and expressed an opinion that the State was saved by the nomination of Mr. Wright, asks whether this be a confession or a boast. The Intelligencer may call it what it pleases, if it will but interpret our language fairly and honestly. If it is a confession, it amounts to this—that we confess, and with regret, that there were some who desired to pledge our party to the instant and unconditional annexation of Texas to the United States. If it is a boast, it amounts to this, that the friends of Mr. Wright sought to have frustrated that design, and have kept the question open as a question to which the party has not committed itself, concerning which it has made no promise, and which is to be determined by future discussion and argument."

The course of the New York Democrats who protested against the Texas scheme, has been as far as possible from unfairness and equivocation. Their opinions were set forth, and their determination to persist in their position, in the Texas scheme, whatever might be the event of the election, was proclaimed in the midst of the preparations for the election. The success of Mr. Polk was no more a question than the success of his rival would have been. The time, the terms, the condition—aye, the expediency of the Annexation scheme, are yet to be considered by the people of the United States—not in what manner or on what conditions he is yet to say; and we have sufficient confidence in his practical wisdom, and his sense of justice, to believe that he will not think of any manner or condition which will not command the assent of his fellow-citizens in every part of the Union.

Vote of Massachusetts.

Returns from the whole State except six towns. 67,418; Polk, 52,846; Birney, 9,664; Briggs, 49,035; Bancroft, 54,189; Sewall, 1,861.

Mr. Janney and Mr. Birney.

We have received another communication from J. J. Janney, of Warren county, denying the denial of Jeremiah Stansel, of a statement attributed to him by Mr. Janney. We give the denial of Mr. Janney, merely remarking that the public take little interest in this matter.

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The soil of Illinois is wonderfully prolific. The Signal of Warsaw says, that within a few weeks in that place, two mothers have each given birth to twins, and a third, to three children. A Native American party in Illinois, would be like the fifth wheel to a coach.

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The Philadelphia press propose raising twenty thousand dollars to be paid to Powers, the Sculptor, for a statue of Mr. Clay, to be placed in a suitable building in one of the public squares of that city.

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Form of a Memorial.

Thomas Morris wishes us to publish the following form of a memorial to the General Assembly. It is a comprehensive one, and may prove a good plan of bringing the subjects referred to before the Legislature.—Ed. *Her.*

To the Honorable the General Assembly of the State of Ohio.—In approaching the Legislature, we know that it is our constitutional right, and while it is our desire respectfully to address the General Assembly, we hope to do so in the language of freedom. We intend to make Truth our guide, Equity and Justice our object, and the common good our ultimate aim; and we ask Legislative action on the following subjects:

We protest against the annexation of Texas to the United States, as unconstitutional, impolitic, and dangerous to the peace and safety of our country; and we pray the General Assembly, without delay, to pass a resolution against such annexation, and transmit the same immediately to Congress.

We further ask the Legislature to repeal all the Black Laws, (commonly so called), that are now in force upon our statute book. And we make this request because these laws are of no benefit to the white man, while they are unjust and oppress the black man without cause.

We also ask the passage of a law prohibiting the use of the jails within this State, for the purpose of detaining in any manner whatever, any person who may be claimed as a fugitive slave.

We ask further, the passage of a law, punishing under "severe penalties," any officer holding his office under or by the authority of this State, from aiding in his official character, in any manner or form whatever, to return or send out of the State any person who may be claimed as a fugitive slave, or who shall aid or abet, (or who shall attempt to do so,) any other person to take or carry away from this State, any such claimed fugitive slave, except the person be a citizen of another State, his agent or attorney, by whom the labor or service of such fugitive slave may be claimed, under the law of the State from which he or she fled, or by an officer of the United States.

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Ohio Citizens. SUMMARY OF THE CONSTITUTION AND STATUTES OF THE STATE OF OHIO, RELATIVE TO QUESTIONS AND ANSWERS, FOR THE USE OF SCHOOLS AND FAMILIES. By A. F. FEARNS, and J. R. RILEY. Published by J. R. RILEY, 1844. For sale by H. W. Derby & Co., Main, between Third and Fourth streets. This is a valuable book of 150 pages, admirably in its design, and so far as we have had time to examine it, in its execution. It is mainly the work of Mr. Ferry, but before going to press, it passed through the hands of J. R. S. Ryan for revision.

A knowledge of our Constitution and Laws of our Government in its form and practical operations, in its primary departments, and executive agencies, is all important to the youth of this State; but this is the first attempt, we believe, to make such information accessible to the community generally. The last compilation of the Statutes of Ohio makes a book of twelve hundred pages; and since that, three additional volumes have been enacted and published by the Legislature. This summary, in a clear, condensed, methodical form, contains all of this vast mass of Constitution and Law, which it is important for our youth, or for people generally, to know. The labor of such a compilation may seem humble, but a mere glance at the performance will convince any one that it required extensive research, great discrimination, untiring industry, and extreme carefulness. No family should be without the Ohio Citizen.

SOUTHERN LITERARY MESSENGER, Richmond, Va.—B. H. Minor, Editor and Proprietor.

This work continues to sustain itself. The table of contents in the November number is as follows:

Original Articles.—Gertrude, a Novel, continued; The Economy of Life; The Seize Captive, by Nassau, Author of "Pretension," &c. &c.; The Mind, its Powers and Results, by W. J. T. Memphis, Tenn.; The Plea of Insanity in Criminal Cases, by Forbes Winslow, Esq., Member of the Royal College of Surgeons, London—Review of: Present Condition of Lectures—Letter III.—to William Gilmore Simms, Esq., by George Frederick Holmes; "The Blind Brother," and "The British Spy," by Q. P. F.; The Cicero, or Customs of Sicily, by Lieut. Wm. D. Porter, U. S. N.; The Colonial History of Virginia.—To the Legislature of Virginia—by the Editor; Denutary Notes on Denutary Readings; Notices of New Works.

Original Poetry.—Niagara, by C. C. L.; The Young Mother, by C. C. L.; I Will Weep, by the Young Bard of New Hampshire; Sonnets from Petrarch, by Mary G. Wells; To the President's Bride, by Owen G. Warren; The Iron Steed, from a Poem, by Payne Kenyon Kilbourn; The Time to Die, by E. B. Hale; The Two Mothers, by Mrs. E. J. Eames.

The CHICK'S PICTURE and VESSEL BOOK, commonly called OTTO SPECKLER'S FABLE BOOK. Translated from the original German, by Mary Howitt. Illustrated and with colored vignettes. For sale by H. W. Derby & Co., Booksellers, west side of Main, between 4th and 5th.

A beautiful book for children. The pictures themselves are full of poetry. On an appeal to our childhood recollections, we feel warranted in saying, that it is a book precisely adapted to the taste of children. The truth is, the first leisure moment we get, we intend to travel through it with our little fellows; and we have an idea that it will be a very pleasant exercise.

THE PHILOSOPHY OF SLAVERY, AS IDENTIFIED WITH THE PHILOSOPHY OF HUMAN HAPPINESS. A large pamphlet of 16 pages, clearly printed, under this title, has been laid upon our table. Our readers will remember an address of President Shannon, of Bacon College, Ky., entitled, "The Philosophy of Slavery, as Identified with Human Happiness," and in which the reverend author seemed to regard slavery as the great means of human redemption. We pointed out the error of this remarkable production, before we left, which provoked from the President what he doubtless deemed a most witty, and scathing reply—a reply, however, which requires no notice at our hands. The pamphlet named above, contains the whole of this address, with a most appropriate review, accompanied by large extracts from the writings of Alexander Campbell. It is of special interest to the Christian Baptist denominations.

We understand that some of the pamphlets have been left at the Herald office for sale. Price 10 cents.

ON THE FORMATION OF PROFESSIONAL CHARACTERS. An Introductory Lecture, delivered Nov. 4th, 1844, by J. P. HARRISON, M. D., Professor of Materia Medica and Therapeutics, in the Medical College of Ohio.

We are obliged to the author or some friend for a copy of this Introductory. Professor Harrison is an agreeable, spirited lecturer. The Lecture before us contains excellent sentiments in an animated, pleasing style.

Dr. Harrison judiciously discriminates between character and reputation.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and creases. A dark, irregular stain is visible along the right edge, possibly from a binding or a stain. The left edge shows the binding of the book, with visible stitching and the inner cover material.